

THE CLAIM THAT SHAYKH ALBANI HAD ODD OR SHAAZ VIEWS

4 – As for their claim that he: Takes strange opinions, contrary to what people are on

That is a very incoherent claim, rather Ahl Alhdeeth and Al-Albani [May Allah have mercy on him] are among the *Ghuraba'*, who revive what the people abandoned from the Sunnah of Prophet Muhammad [Peace be upon him].

Their saying: "So-and-so is alone in that opinion" does not negate from him Fiqh, and does not attribute him to *Shuzooz*. Abu Muhammad ibn Hazm [May Allah have mercy on him] said in "*Al-Ihkam fee Usool Al-Ahkam*" (5/661-662): "The boundary [and meaning] of *Shuzooz*(oddness) is going astray from the Truth, thus everyone that went against what is right in whatever matter then he is the *Shaaaz* in it, whether they were all the people of this world, or a few of them. The *Jama'ah* are the people of *Haqq* (Truth), even if there wasn't among them from the people of the world except one, then he is the *Jama'ah*. And Abu Bakr and Khadija [May Allah be pleased with them] entered Islam alone, and were at that point [in time] the *Jama'ah*, and all the other people of the world, apart from them and the Messenger [Peace be upon him], were people of *Shuzooz* (Strangeness/Oddness) and *Firqah* (division)".

Thus *Shuzooz* is not when someone from amongst the scholars go against what the other group are on. Similarly, *Shuzooz* is not to go against what is commonly acted on, or what is popular among the people. How many matters did the great Imams *Abu Hanifa*, *Shafi'i*, *Malik*, and *Ahmad* take a lone stance on, and that was not counted as something that shames them, and did not take away from their Fiqh, or negate it, or was not a reason to class them [May Allah shower them with mercy] to *Shuzooz* and liveness (*Tafarud*)!

How can someone be described as *Shaaaz* and strange when he has restricted his following and imitation to the *Ma'soum* [peace be upon him]. Rather some great scholars have taken some opinions that were later found to be against the *Sunnah* and *Athar*, and no one from the people of knowledge said about them, that they are *Shaaaz* or odd.

And here you see *Al-Hafiz* Ibn Abi Shaybah (died 235 H) writes a chapter in his *Musanaf* and titles it "A Reply on Abu Hanifa", and starts his chapter by saying: "This is where Abu Hanifa went against the traditions that came from the Prophet [peace be upon him]".

And here is Al-Layth ibn Sa'd [May Allah have mercy on him] saying: "I have counted for Malik seventy issues, all of which are against the *Sunnah* of the Prophet [Peace be upon him], where Malik gave his own opinion", and Al-Layth then says: "... and I wrote to him about them", and that narration is mentioned in "*Jami' Bayan Al-'Ilm wa Fadlih*" (2/148).

Then when were people's actions an ultimate balance and an absolute criterion in knowing the rulings of Allah, that we can leave the Texts because of it?

What sin did Ahl Alhdeeth and Albani [May Allah have mercy on him] commit when they took by a tradition that they saw its authenticity, and did not find anything that goes against it, so they acted upon it, and called the people to act upon reviving this Sunnah that was found in this tradition.

Original Arabic [obtained from the following forum]:

<http://www.islam2all.com/vb/showthread.php?t=17649>